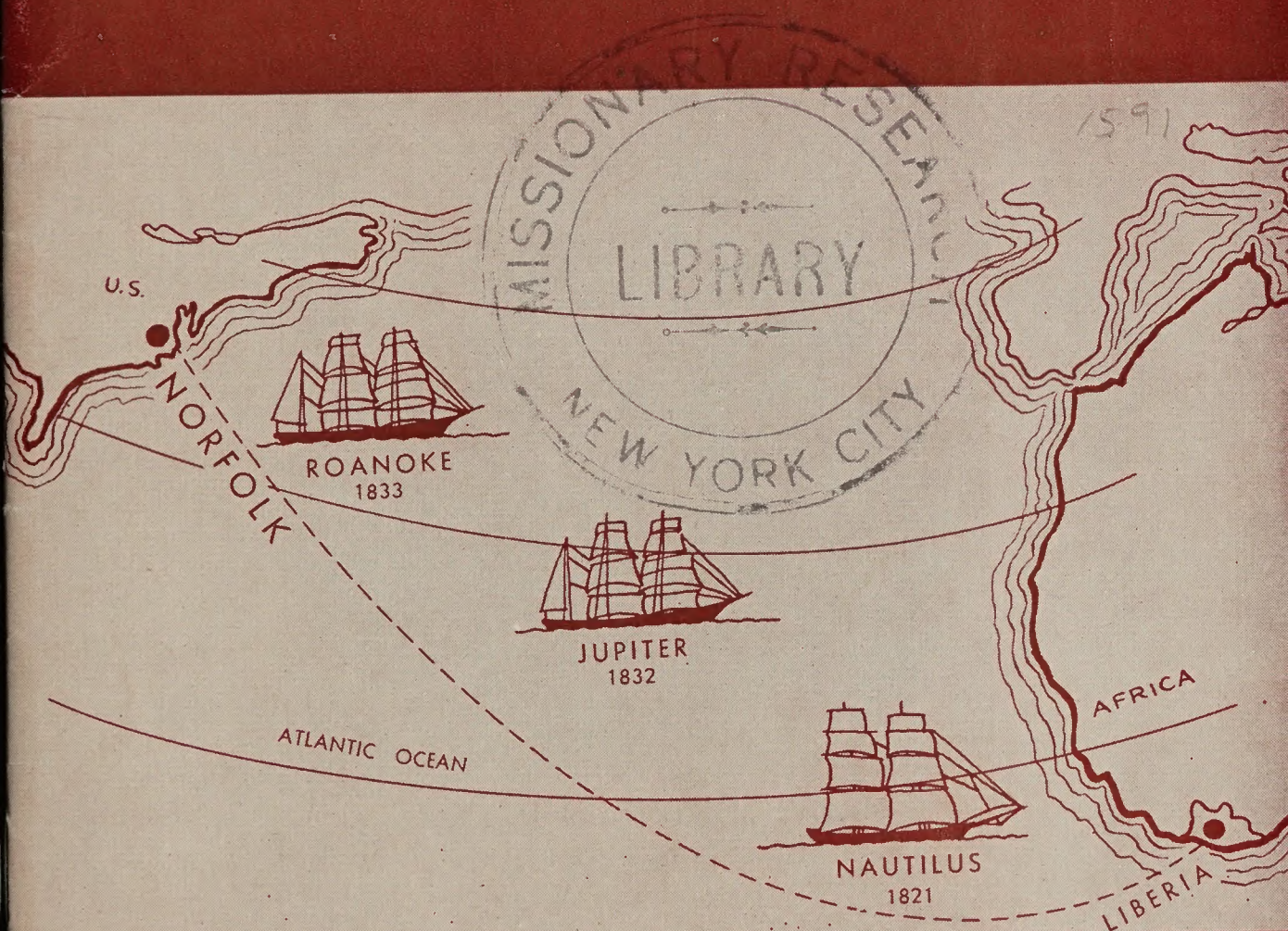


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Norfolk Remembers . . .

Carrying Christ to Africa






REV. MELVILLE B. COX

1799-1833


Norfolk Remembers . . .

Carrying Christ to Africa



THE ONE HUNDRED AND TWENTY-FIFTH
ANNIVERSARY CELEBRATION OF THE
SAILING OF THE MISSIONARY PIONEERS
TO BE COMMEMORATED IN NORFOLK

MARCH 9-16, 1958



THE STORY

NORFOLK IN 1833

THE PLAN

WHY COMMEMORATE

AN ELEGY

TWO HYMNS BY FAMOUS AUTHORS

From Frank Brown

WORDING ON THE MISSIONARY COMMEMORATIVE MARKER

TO THE GLORY OF GOD

THIS MONUMENT COMMEMORATES THOSE PIONEER
MISSIONARIES WHO FORMED THE VANGUARD OF
THOUSANDS WHO HAVE GONE TO EVERY LAND
FROM ALL CHURCHES OF AMERICA

DEDICATED MARCH 16, 1958

MELVILLE BEVEREDGE COX

THE FIRST FOREIGN MISSIONARY OF THE METHODIST
EPISCOPAL CHURCH SAILED FROM NORFOLK FOR
LIBERIA ON THE SAILING SHIP JUPITER ON NOVEMBER
1, 1832. HE DIED IN MONROVIA, LIBERIA, JULY 21, 1833

"AFRICA MUST BE REDEEMED THOUGH THOUSANDS FALL"

JOHN BROOKS PINNEY

THE FIRST FOREIGN MISSIONARY SENT OUT BY THE
PRESBYTERIAN CHURCH IN AMERICA SAILED FROM
NORFOLK JANUARY 1, 1833, ON THE BRIGG, ROANOKE,
FOR LIBERIA. HE RETIRED FROM THE FIELD IN 1837,
BROKEN IN HEALTH.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL"

CARRYING CHRIST TO AFRICA

The Story

Ships have made history on the broad waters of Hampton Roads. In 1607, the Susan Constance and her consorts; twelve years later, the first slave ship; and about 200 years later, three little ships carrying three brave adventurers for Christ—fore-runners of a mighty host—sailing to Africa, the homeland of the slaves. Here is the story!

One October day in 1832, three young men visited Norfolk. One has not been forgotten. One hundred years later, in 1932, the Methodist Church placed a fine bronze plaque on Norfolk's water front near the Old Bay Line.

MELVILLE BEVEREDGE COX

THE FIRST FOREIGN MISSIONARY OF THE METHODIST
EPISCOPAL CHURCH EMBARKED AT THIS POINT FOR LIBERIA
ON THE S. S. JUPITER ON NOV. 1, 1832.

HE DIED IN MONROVIA, LIBERIA, JULY 21, 1833.
"AFRICA MUST BE REDEEMED THOUGH THOUSANDS FALL"

The two other men were from Princeton Theological Seminary: Rev. John B. Pinney and Rev. Joseph W. Barr, who had just been ordained and appointed, the first missionaries to be sent out officially by the Presbyterian Church in America. The three had booked passage on the little sailing ship, Jupiter, for Liberia.

**HOW PRES-
BYTERIAN
MISSIONS
BEGAN**

There is a dramatic story behind the call of these two men. The American Board of Commissioners for Foreign Missions (A.B.C.F.M.) (organized 1810) twice appealed to the General Assembly of the Presbyterian Church in 1812 and 1826 to organize its own foreign mission board. The General Assembly replied, "Such an undertaking would be extremely inconvenient at this time", and further advised Presbyterians to continue to go out under the Congregational Board, at that time an interdenominational board, and to contribute through that Board. Several Presbyterian missionaries did go to Turkey, Syria, and Africa under the A.B.C.F.M. before Pinney sailed.

The Synod of Pittsburgh, despairing of the Assembly's forming a Board, erected its own Board—the Western Foreign Missionary Society (W.F.M.S.), in 1831, and sent to all Presbyterian Churches a ringing call for volunteers.

"While large districts of the Presbyterian Church are slumbering in inaction, friends of God can lift up a Banner".

And lift it up they did! Among the first to respond to the call were John Pinney and Joseph Barr. They arrived at Norfolk October 23, 1832, expecting to sail in a few days on the same ship with Melville Cox, but their vessel was delayed. The Society (W.F.M.S.) advised Pinney to tour Georgia and South Carolina, saying, "We are confident that you will find friends in all the South". But time did not permit. Both the Society and the new missionaries were moving in great haste. Barr used this delay of a few days to visit Presbyterian Churches in Richmond and Petersburg. Saturday night before he was to preach in Richmond, after holding a little conference with friends of kindred spirit, he was taken suddenly ill with Asiatic cholera, then epidemic in Virginia, and died Sunday afternoon, October 28, 1832. He had recently ministered to patients dying of this dread disease in New Jersey. Just before his death, Barr exclaimed, "Oh, that our enterprise to Africa may at length arouse our Church to the long-neglected work of foreign missions".

The Presbyterians of Richmond tenderly ministered to him during his illness. A large congregation attended the funeral in the First Presbyterian Church.

The Southern Religious Telegraph carried the following notice of his death:

“Though Joseph Barr was a stranger to our churches, his visit was welcomed and those who became acquainted with him felt deeply interested both in him and in the cause in which he was enlisted. New Hopes were wakened for Africa and the friends of missions rejoiced that the Western Board had obtained one who appeared so well qualified for the work. The young missionary though dead may yet speak to the churches and plead for injured Africa in language which shall awaken many from their ‘slumbers’.”

Barr's grave in Shockoe Cemetery, Richmond, is marked by a granite headstone five feet high, crumbled by weathering, but this much of the inscription is clear:

TO THE MEMORY OF
REVEREND JOSEPH W. BARR
DESIGNATED AS A MISSIONARY UNDER THE
DIRECTION OF THE
WESTERN FOREIGN MISSIONARY SOCIETY
WHO DIED SUDDENLY IN THIS
CITY ON
OCTOBER 28, 1832.

On October 28, 1957, a group of students, missionaries, Elder and Mrs. Kanyinda, who are native leaders of the church in the Congo, and members of the First Presbyterian Church of Richmond, gathered at this grave to commemorate the 125th anniversary of his death. Rev. James A. Jones, D.D., led the service and gave a sketch of the life of Joseph Barr.

On June 15, 1833, an unknown visitor stood by this grave and was so deeply moved that he wrote a lovely elegy, of which the following is only a part:

LINES FROM AN ELEGY
WRITTEN BY AN UNKNOWN VISITOR
TO
THE GRAVE OF REV. JOS. W. BARR IN RICHMOND, JUNE 15, 1833

Why should that taper, lit by God's own hand
To shine on Africa's dark and injured land,
Extinguished by a pestilential gale,
Leave millions still in wretchedness to wail?

* * *

But has that taper died?—It could not die.
It rises, lives, and shines above the sky.
It burns, and glows, and casts its light afar,—
No more a taper, but a brilliant star.
And other tapers, kindled by its blaze,
Will cast on Africa their healing rays;
And these again to others still impart
Their light and heat; till every darkened heart
Shall feel the influence, freely, kindly given
And mourn no more that Barr is called to heaven.

**JOSEPH
BARR**

The Church surely wants to remember her pioneers. Joseph Welch Barr was born in Ohio in 1802. The little memoir of his life, by Swift (1854), is a thrilling story of desperate poverty, loneliness and frustration, while working for an education that triumphed in a life of victory and achievement.

He left school at fourteen to learn, like his Master, the trade of a carpenter. He would not accept charity; consequently, preparation for college took years. He graduated from Western Reserve University; a member of the first class sent out.

He was a born leader and became skillful at organizing Sunday Schools and Literary Societies. He captured the hearts of children and was an eloquent advocate of foreign missions.

His decision for the foreign field was not easy. He, like William Carey and other great missionaries, acknowledged his indebted-

ness to David Brainerd, the great Presbyterian missionary to the Indians (1717-1747). Later he said, "Ambition was once the darling passion of my life". He made a brilliant record at Princeton Theological Seminary. A few testimonies by his professors follow:

"He was a carpenter, a hard worker, a good writer, a fine student with a vigorous mind."

"He is better qualified for the high calling to which he aspires than nine-tenths of those who take this sacred office upon them".

"Never have I seen one in whom the missionary spirit burned with an holier ardour than in the lamented Barr, nor one who possessed a larger share of the requisite qualifications for the work".

The impression one gathers from a life as brief as this is that Joseph Barr was a gifted spiritual leader, unusually well equipped for missionary service, and that his life devoted to the missionary enterprise was not in vain. His life and sacrifice helped to awaken the Church and to recruit new missionaries.

**MELVILLE
COX**

The story of Melville B. Cox has been told so often that all Methodists, certainly all Norfolk Methodists, should know it by heart. As the 18th Century—the century that had witnessed the birth and development of Methodism—drew to a close, it witnessed also the birth of the one who was to become a follower of the great missionary Apostle, and witness for Christ on distant shores. On November 9, 1799, in the little Maine village of Hallowell, Melville Cox was born. He left school at twelve, to earn his living, being "bound out" with his twin brother. He became his own teacher and was a great lover of books. Years later on the eve of sailing for Africa, he visited churches begging for gifts of books for Liberia, saying, "Missionaries die but books never". Many of the Negro colonists to Liberia read English.

He was converted at nineteen when he wrote in his diary, "God for Christ's sake forgave my sins and imparted to my soul peace and joy in the Holy Ghost."

Two years later he became convinced of his call to the ministry. The following spring he was licensed as a local preacher, and the next year (1822) was admitted on trial in the New England Conference. Over-work and exposure brought on an illness which was to afflict him to the end of his life. He turned south in search of a more congenial climate. His road took him to Baltimore where he made the acquaintance of Miss Ellen Cromwell. Her family was highly esteemed, and she was distinguished for her lovely qualities. They were married, February 7, 1828. Even the bright sun of happiness which rose for him in this period of his life was soon eclipsed with sorrow and loss. An epidemic descended upon his home, resulting in the death of Mrs. Cox and their baby girl. How dark the shadows seemed for Cox are reflected in an entry in his diary:

"Surely I have passed a moonless night, the year that has gone (1830). Three brothers-in-law, a dear wife, and a sweet child followed each other to the grave in rapid and melancholy succession."

Cox's health grew steadily worse. He applied to the Virginia Conference, which appointed him to Raleigh. On the way, he passed through Norfolk. But even in this warmer clime, consumption so weakened him that he had to give up preaching. Then the eyes of the dying man were turned toward the foreign field. He wrote:

"I long to preach the gospel to those who have never heard it. My soul burns with desire to hold up the Cross of Christ on missionary ground."

He had written Bishop Hedding "Six reasons why the Methodist Church should open a mission to South America." But the Bishop, when they met, said, "How would Liberia suit you?" and Cox gladly consented to go.

**THE
METHODIST
CHURCH AND
WORLD
MISSIONS**

The Methodist Church had been interested in Africa for some time and had been trying to discover someone to send. Bishop Paul N. Garber in his fine paper, "Our First Foreign Missionary", writes as follows:

"In 1816 the American Colonization Society had been founded, for the purpose of assisting free Negroes to return to Africa, and of founding there a republic for them. Outstanding American leaders sponsored the movement, and it had the endorsement of many religious bodies. It was felt by the Churches that the return of emancipated slaves to Africa would be a missionary enterprise, because these Negroes could aid in Christianizing and civilizing the native Africans. Henry Clay had declared: 'Every emigrant to Africa is a missionary carrying with him credentials in the holy cause of civilization, religion and free institutions'. It is interesting to note that Methodism was taken to Liberia by Negro emigrants sent there by the American Colonization Society. The Colony was given the name Liberia—'Land of Freedom', and the capital was named 'Monrovia' after President James Monroe."

President Monroe was at one time head of the Colonization Society. The Seal of the little Republic, which is the size of Ohio, (Population 2,500,000) reads:

"THE LOVE OF LIBERTY BROUGHT US HERE."

In 1820, the General Conference approved the establishment of a mission in Liberia. In 1828, the Virginia Conference reaffirmed this decision, but the man to go could not be found. A Young Men's Missionary Society of New York City was organized and offered to give help. Gabriel P. Disosway, a very active Methodist layman and owner of a large dry goods business in Petersburg, Va., and one of the founding fathers of Randolph Macon College, was greatly interested in the missionary cause and later was secretary of this Society. In 1832 the General Conference met in Philadelphia, and the Bishops determined to form a mission immediately in the Colony of Liberia and appointed Cox to superintend it.

Cox returned to New England to bid farewell to friends and relatives. As he left the North
FAREWELL and headed for Norfolk, he made a visit to Wesleyan University at Middletown. It was here that there took place the famous bit of conversation with a friend, from which came the words that were ever to be associated with this first foreign ambassador of the Methodist Church. A young friend of Cox, realizing that the mission to Africa could well mean death for Cox, said, "Better take your coffin with you." Cox replied, "If I die in Africa you must come over and write my epitaph." "I will", answered the young man, "but what shall I write?". "Write", said Cox, "'Let a thousand fall before Africa be given up' ". What winged words! They are a part of the memorial windows in the home Church of Cox in Hallowell. They hover over his lonely tomb in Monrovia. They have become the battle-cry of the missionary enterprise.

Cox's spirit and vision is further revealed in two remarkable letters written in Norfolk on the eve of his sailing, in which he expresses his gratitude to God for his guidance and care in permitting him to go to Africa.

In the Norfolk-Portsmouth Herald of Oct. 31, 1832, amid advertisements of slave auctions and of rewards offered for the capture of runaway slaves, is a moving appeal by Cox for Africa, in which he poured out his soul to the people of Norfolk.

"The day for the redemption of Africa has dawned. Liberia is to be more than an African asylum. The colony we plant is a CHRISTIAN COLONY. There is a light which we trust in God, will light all Africa.

Africans have been sold and cruelly torn from the lands of their fathers and brought to a land that we call free. They must return with the Christian religion, and through them, we repeat it, AFRICA MUST BE REDEEMED. The churches of Europe and America have been singularly moved within the past year. Nothing can be plainer than the hand of God in directing this movement. God has spoken. The pillar of His cloud has arisen and hath pointed to Liberia. Ethiopia shall soon stretch forth her hands unto God".

(Greatly abbreviated.)

The following day, amid the distracting work of boarding ship, he found time to write a letter which shows the breadth and beauty of his Christian love for brethren of a different communion. It also shows the firmness of his faith when he learned that Barr had died and he had to sail alone.

Norfolk, Va., Nov. 1, 1832

Editors of Christian Advocate and Journal

M. E. Church

Dear Brethren:

The providence of God still says to me, "if you go to Africa, *you must go alone*". Only yesterday I was cherishing the most undoubting expectation, that I should be accompanied by two active, intelligent and pious young men from the Pennsylvania Presbytery, destined for the same work with myself.

Last evening I learned that one *was in his grave*, and the other would not feel himself at liberty until further instructions. Only yesterday week and our Dear Brother Barr, whose loss we so much mourn, was a picture of perfect health. On the evening of that day at a meeting of the free colored people, at which I presided, he delivered a warm and impressive address on the hopes that Africa holds out to emigrants. Thursday he left us in the steam-boat for Richmond.

In the Richmond Enquirer of Sunday (Oct. 28, 1832) notice was given that he would preach on the Sabbath, in the Methodist and Presbyterian churches. In the paper of Monday his friends were invited to his funeral! I can not, I can not, my dear brethren, but drop a tear while I record it. His heart was imbued with Divine love, and the spirit of missions rested upon him. I loved him. Our spirits had run together, and *I loved him so much*.

Brethren, pray for us. Pray fervently for Africa.

In great haste, but with much affection, I am,

Yours in Christ,

(Signed) MELVILLE B. COX

(NOTE—This letter is abbreviated. The italicized words were underscored in the original.)

**THE
VOYAGE**

COX was thirty-three when he sailed from Norfolk on Nov. 1, 1832 on the little sailing ship, Jupiter. In two days at sea, he discovered that of the 39 emigrants on board, only 7 were Christian. The Jupiter laid over at Sierra Leon for a month, making many stops as she coasted to Monrovia. Cox frequently went ashore, and wherever he found a missionary, no matter of what Church, he interviewed him to gather all the information possible about the methods used in his new calling. The voyage to Monrovia took the incredible time of one hundred twenty-six days.

Cox was a good writer. His lucid style in official reports and his vivid letters show the influence of his experience in journalism in America. His letters to his mother all through his life are beautiful and comprehensive. Soon after his arrival, he wrote her:

“I have bought a table, a candlestick, cups and saucers, a pound of tea, and a few mackerel. I am living on rice three times a day and assure you it eats sweetly. Plenty of meat here but the cost is too high”.

**THE LAST
137 DAYS**

Four days after arrival, we find him working on plans for the new mission. This outline called for three new missions, one to be in Nigeria. In each of these missions he expected to have an industrial school, an agricultural school, and a seminary or college. He soon established the first camp meeting at which 25 were converted. Five weeks after landing he organized his first church, with Sunday School and day school. “In a few weeks he had accomplished marvelous things,” writes his biographer, Bishop Garber.

He must have felt like his Master, “We must work while it is day—the night cometh”. He had only 137 days to do his life work in Africa. One month after landing, the deadly African fever struck and struck hard. Several attacks followed, but still he carried on, with what Bishop McConnell called “his grim determination”. Spirit conquered flesh. Like Livingstone, he died a lonely death, but there were a few friends. A native convert called

on him "to see how you do—suppose me no poor man, then me come bring you fowl—me bring you sheep to make soup so you get well—but we have none—me want to see you so me come. When me go home me beg God that He make you well". On June 25 he wrote, "my body is merely skin and bones". The following day he closed his diary with, "to God I commit all". On July 21, 1833 his work was finished.

There are strong reasons why Melville Cox should occupy a larger place in our thinking. He is better known than his two contemporaries. This is the second time in twenty-five years that Norfolk has commemorated him. New facts have been brought to light by our research which enriches the story. Historians have written eloquently, showing how God used Cox for his glory. Melville Cox belongs to all the churches.

"The sailing of the first missionary to a foreign land ever sent out by the Methodist Episcopal Church is so significant that it deserves a pause to grasp its large meaning. As Cox had predicted, his death proved to be an impetus to the missionary cause".

(The Romance of American Methodism—Bishop Garber)

"Today United Methodism can be proud of this young man who, by his life and death, aroused the conscience of American Methodism to its world task. We admire his statesmanship in launching the mission, and his plans for the future. We are proud that Methodism has never abandoned Liberia".

(World Outlook Sept. 1940—Bishop Garber)

"Were Cox's labors in vain? No! God put his hand on his broken life to start a work unsurpassed in the history of the World". (Rev. John Edwards, D.D., Secretary of the Board of Missions, speaking at the commemoration celebration, Norfolk, 1932.)

Dr. Harold H. Hughes, District Superintendent of the Methodist Church, who has published a special study of the life and labors of Cox, makes the following sympathetic comment:

"We always stand amazed at the miraculous ministry of God through the tools with which He has to work. What he can do with a devoted life seems unbelievable. Broken in health,

Melville Cox offered himself to God—and God used him to blaze the trails of Methodism's foreign missionary enterprise. He seemed to have so little to offer, 'but his will to serve somewhere, somehow, was indomitable'. Cox was one of the first of that 'Endless Line of Splendor' of thousands who have gone to the far ends of the earth for Christ."

Roger S. Guptill, a Methodist missionary to the Congo, gave us in 1932 our only extant biography of Cox. It is small, and beautifully written.

"Cox fired the imagination of the youth of the church and sent them on missionary trails all over the world. His example cheered the hearts of Christians too old to go as Heralds of The Cross but not too old to pray and to give. His name and spirit live on in the hearts of the Church and in Liberia, to which he gave his best."

**JOHN
BROOKS
PINNEY**

John Brooks Pinney was born on Christmas Day, 1806, in Baltimore, and died Christmas Day, 1882, in Ocala, Florida. In his youth he had been employed as a lawyer and a teacher. He graduated from the University of Georgia in Athens, Ga. in 1828 and from Princeton Theological Seminary in 1832.

Barr's death struck a stunning blow to the struggling new Society and to Barr's lonely colleague awaiting him at Norfolk.

Pinney and Barr were Seminary friends, being the first missionaries to be sent out by the newly formed board of their church. The appeal had been urgent. Barr had anticipated another year of study at Princeton on Missions. Pinney desired to attend a course on Medicine and to begin a study of the Arabic language, but there was no time.

The Board felt that a delay would be a severe blow to the home church. It was this urgency which led Pinney after a short delay following the death of Barr and the sailing of Cox, to determine that he too should sail alone.

Pinney was then 26 and before sailing from Norfolk wrote—"The Lord never seemed to be more worthy of confidence than at present."

Since the Cox and Pinney celebration is being held in Norfolk, it should be of more than passing interest and a stimulus to our faith to note that three of the most important documents in revealing the deep spiritual life and strong faith of at least two of these young missionaries were *letters* written from Norfolk by Cox and Pinney. We noted the personally underscored words in Cox's letter written after Barr's death—"Providence says if you go to Africa, you *still* have to go alone." We noted that he did go alone, yet not alone, since God truly went with him. So Pinney was going to Liberia, and he also was going alone; yet he too was not alone—the "pillar of cloud" which was guiding his close companion was guiding him also. In fact his strong testimony was "the Lord never seemed to me so near or to be worthy of such complete confidence." A lesson in whole and complete trust which the church at large and the present generation might well learn.

HASTE
O, ZION,

Pinney sailed from Norfolk on January 1st, 1833, on the brig "Roanoke," arriving Monrovia on February 12th—the usual 42-day voyage. The "Jupiter" with Cox on board did not arrive until March 7th, when Cox wrote in his diary—"Thank God I have arrived. This morning I came on shore. I am now in Bro. Pinney's room where I am to tarry until further provision can be made."

During the next four months Pinney did much exploring and though he caught the deadly fever, he covered 200 miles on foot. Then taking advantage of the rainy season he returned to Philadelphia to arouse interest among the churches and to recruit new missionaries. He found Rev. John Cloud and Rev. and Mrs. Matthew Laird ready to go. They were joined by a young negro assistant who was a candidate for the ministry under care of the Presbytery. At their farewell service in Philadelphia they sang the new hymn "The Missionary's Farewell."

**NORFOLK
CHRISTIANS
ALERTED**

This party of five then went to Norfolk where they were joined by five new Methodist missionaries, all bound for Liberia, on the Jupiter. Cox had not died in vain. "The History of Methodist Missions, Volume I," gives their names; Rev. and Mrs. Rufus Spalding, Rev. and Mrs. Samuel Wright, and Miss Sophronia Farrington.

The Christians of Norfolk were on the alert and caught the significance of this event. They held a union farewell service for the ten young outgoing missionaries. We are fortunate in having some of the details of this meeting recorded in an ancient chronicle.

"The meeting was held in the Presbyterian Church of the Burrough of Norfolk. The Rev. Mr. Boyson of the Protestant Episcopal Church introduced the exercises, with an appropriate hymn. The presiding Elder of the Methodist Church led in prayer. Two out-going missionaries of the Methodist Church and two of the Presbyterian Church addressed a large and attentive audience. Rev. Shepard K. Kollock, D.D., pastor of the First Presbyterian Church, made an appeal and \$102.00 was collected."

The Foreign Mission Chronicle of Pittsburgh has preserved outlines of two of these farewell addresses by men who were soon to die. They make good reading today.

**NORFOLK
IN 1833** While this party of ten men and women awaited their ship, they doubtlessly became acquainted with our city. The census of 1830 gave Norfolk and Portsmouth a population of 9,916;—free whites 5,231, free colored, 928, slaves, 3,757. Presbyterians in both cities numbered 288, in 1833. The Methodists far exceeded this number. The father of Grover Cleveland was the pastor of the Portsmouth Presbyterian Church. There were no railroads, but steamers ran to Richmond and Baltimore.

Norfolk in 1958 can well be proud that it was from her wharves that these early missionaries sailed. Norfolk can be glad that her citizens entertained some of these choice spirits

and accompanied them as far as Hampton Roads where they boarded the Jupiter. Norfolk can be proud of her citizens of that former day who, two months after Cox sailed, gathered together and organized a branch of the Colonization Society, to promote the colonization of Liberia. Norfolk can also be proud of the encouragement she gave a year later to the ten outgoing new missionaries. Norfolk Christians did share in this great enterprise even if its full significance could be seen only dimly at that time.

THE
TEN
SAIL

These ten pioneers, including Pinney, (now making his second voyage to Liberia) sailed on the Jupiter Nov. 6, 1833 and arrived at Liberia Dec. 31. Within three months Mr. and Mrs. Wright died of African fever and dysentery and were buried adjacent to the grave of Cox in Monrovia. Within five months the three new Presbyterian missionaries died and Pinney was again left alone.

Mr. Adlai Stevenson recently visited Africa and has paid this tribute to two generations of missionaries:

"Anyone who travels there is constantly reminded of their heroism. Missionaries laid the ground work in religion, health and education under difficult and dangerous circumstances. What they have done is almost beyond belief. They fought yellow fever, dysentery, parasites. And the gravestones I saw! My God! their gravestones — all through Africa." (Quoted in *The Christian Century*)

"They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us, may grace be given
To follow in their train!"

After the death of his three colleagues in 1834 (Rev. and Mrs. Laird and Rev. John Cloud), John Pinney continued working in Liberia for three more years; and then, in 1837, he returned to America in broken health never to return to his beloved Liberia. He continued to work in America for the "Redemption of Africa", serving as Secretary of the American Colonization

Society that assisted the colony in Liberia. John Pinney was a man of indomitable courage. Like Livingstone, he explored on foot. He was a good organizer, able to recruit followers, and to inspire the Church of his day.

The work Pinney started is bearing magnificent fruitage today. Owing to the fearful death-rate among missionaries of all denominations in Liberia, the work of the Presbyterian Mission was transferred first to Corisco Island and later to the French Cameroon. Life Magazine has recently published a richly illustrated account of the native Church in the Cameroon, which has become self-governing, self-propagating and largely self-supporting. American Presbyterians have established missions and native Churches also in Egypt, Ethiopia, and the Sudan—all active today.

In 1837 the Presbyterian General Assembly at last erected its own Board of Foreign Missions and the W. F. M. S. of Pittsburgh merged its existence into the new Board, transferring all of its missionaries and resources to it. In 1931 Dr. Robert E. Speer delivered three memorable addresses at Pittsburgh,—one before the General Assembly, commemorating the one hundredth Anniversary of the men and events mentioned above. The subject of one of these addresses was, "The Founders and the Foundation".

The Congo Mission of the Presbyterian Church U. S. can trace its origin to the influence of Pinney through Dr. J. Leighton Wilson who went to Africa in 1833 and 1853 and later became the first secretary for foreign missions of the Presbyterian Church U. S.

The Methodist Mission never withdrew from Liberia and has a flourishing work there today. Methodist Missions beginning in Liberia have spread to practically every part of the continent. There are now seven Annual Conferences with work in the following countries: Algeria, Tunisia, Angola, Belgium Congo, Liberia, Mozambique, Union of South Africa, and Southern Rhodesia.

In Northern Africa, the Church has had a difficult time in recent years maintaining its normal program, while in the southern part of Africa, many of the reports are most encouraging. The encouraging thing about the work in many parts of Africa is that, in spite of its limitations, it continues to grow and its future is very bright. Its Christian witness has been so effective that many converts are continually coming forward to receive training for the ministry. The Christian Church is the hope of Africa and of the Africans, and it must continue to live and grow.

Africa has commanded much space in the headlines of our newspapers for the past several years and will continue to do so. Someone has said "as goes Africa, so goes the world." With her two hundred million people clamoring for recognition; with her vast mineral, oil, and hydroelectric resources; with her strategic geographical location, Africa will continue to be a land of tremendous importance.

THE BAPTISTS

To keep the proper perspective, the following facts should be remembered. Cox and Pinney were not the first missionaries to enter Liberia. The Baptists were far ahead. Two Negro Baptist missionaries of Richmond sailed from Norfolk January 23, 1821, in the brig Nautilus for Sierra Leon and Liberia. They were Rev. Lott Carey and Rev. Colein Teague. These ordained men worked under the American Colonization Society and the Baptist Triennial Convention; the same board that was already supporting Adoniram Judson.

Lott Carey, a slave, was converted in 1807 and became a member of the first Baptist Church of Richmond. By 1813 he had saved \$850.00 with which he bought freedom for himself and family. He learned to read and write with the help of a friend—a white man. He organized The African Missionary Society—one of the first in America—which raised \$700.00 for their outgoing missionaries. ("Venture of Faith"—Torbet).

Carey was a real leader and did a great spiritual work. By 1850 his mission had four churches in Liberia with a total membership of 150. In 1829 he was killed while defending a fort. The Negro Baptists of Norfolk have not forgotten their first missionary. Lott Carey is almost a household name. To this day a great missionary association bears his name in 14 states, and their mission and church are still doing a great work in Liberia.

The first white missionary to reach Liberia was a Baptist, Rev. Calvin Holton, who went out under the same board that supported Judson. He sailed in December, 1825, from Salem, Mass. and died of the terrible African fever July 23, 1826. The first medical missionary to Liberia was Dr. Thomas Savage, of the Protestant Episcopal Church, who sailed Dec. 25, 1836. Judson had been in Burma twenty years, and William Carey in India forty years, before Cox and Pinney sailed through the Virginia Capes. But they landed in Africa eight years before Livingstone.

WOMEN
PIONEERS

Last but not least, the work of women should not be overlooked in a sketch even as brief as this. Since the majority of missionaries are women, the ratio now among the 24,400 American Protestant missionaries abroad, being six women to four men, something should be said about the four brave women in the party of ten who sailed in 1833. There is space for only the story of one—Miss Sophronia Farrington. She was especially gifted and finely trained for service. She was in Monrovia when five of her companions died within a few months of her arrival. Then, when Mr. and Mrs. Spaulding had to return home, they begged Miss Farrington to go with them, as she had had the fever for four months, and the doctor warned her she could not endure the climate. Barclay, in his "History of Methodism," states:

"The letter recording Miss Farrington's decision is worthy of a place for all time in the annals of Christian missions:"
"I absolutely refuse to go. I laid my life on the altar on leaving America and I am willing that it should remain there. I have had but a blanket for a pillow some of the time, and no outside covering for the bed during the fever—yet such

inconveniences are but trifling. I find nothing in the least discouraging. I have never felt more contented or happy in any place. I love my friends that I have left behind, but I love the cause of Christ better."

Miss Farrington stayed on alone—the only missionary at her station. But the fever won and, after twenty attacks, she had to give up and return home in 1835.

It is not only the enthusiasm and tireless zeal of these dedicated young lives that impresses us. Their far-sighted missionary statesmanship is noteworthy. We do well to remember that before the days of missionary boards and before there was any literature on missionary strategy, these pioneers discovered four great principles of foreign mission policy that some writers today term "new and revolutionary".

1. They first made surveys and planned for the future. Pinney explored the swamps and forests, locating strategic centers for new outstations. Cox, as the Jupiter slowly coasted the African shores, made many landings to study missionary methods. "On arriving at Monrovia he inscribed in his Journal a plan for the mission, so comprehensive and far sighted that it supplied an outline basis for much that was done during ensuing decades." —History of Methodist Missions Vol. I.

2. From the beginning they trained native leaders and laid on those leaders heavy responsibilities. Before leaving Norfolk, Cox tried to persuade six Negro ministers to go with him to Liberia. Within two months of arrival, he reported to his home society (or Board): "I have placed a colored preacher in charge of one mission—an arrangement that will be better for all concerned—the missionary, the colony and the natives."

3. They had a wide social outreach, nearly a century before the term "the social gospel" was coined. Their program included wel-

fare work. Salvation meant body, mind and spirit. They saw no antithesis between saving the family, the nation, and winning souls for Christ. "Their plans took in the whole range of human life." (Dr. R. E. Speer.) Cox planned industrial and agricultural schools. Pinney became enthusiastic when he discovered he could teach a native half the alphabet in one morning by writing on the sand and later found that man teaching another. This was a century before Frank Laubach astonished the world with his "each one—teach one" method.

4. They practiced cooperation and comity with other denominations long before the term "ecumenicity" was used as we use it today. A fine example of this is the letter (quoted above) that Cox wrote upon hearing of Barr's death. Another instance is the greeting by the Foreign Mission Chronicle of the Presbyterian church to the new Methodists' missionaries about to sail in 1833:

"We rejoice—in the growing spirit to evangelize the world of our brethren in the Methodist Church—that extended and prosperous denomination."

The fellowship meeting in Norfolk of ten new missionaries, Methodists and Presbyterians, is another example of practical ecumenicity. As one of Norfolk's best known ministers remarked: "Those pioneers on the field were brothers in Christ." Cox, a little while before his death, asked Pinney, a constant visitor to his bedside, to care for his Methodist churches and to administer to them the Sacrament of the Lord's Supper. (Guptill).

But with all their emphasis on social service, our pioneers gave priority to evangelism. Six years after the death of Cox, a Methodist missionary in Liberia, George Brown, invited his superintendent, Rev. John Seys, to share in a glorious revival:

"Come up and see the bush burn
Come up and see the desert bloom
Come up and see the Lord convert the heathen
And don't stop to change your clothes." (Guptill)

**THE
HAND
OF GOD**

Such is the story, in outline, of the pioneers who sailed from Norfolk (1821, 1832, 1833) and of the one who died just as he was about to sail. But there is a greater story behind this story! Why did these two denominations launch their missionary missiles from the same port to the same target at the same time? Why did the three pioneers happen to meet at Norfolk? Why does a slave get a vision and, through long years, earn his freedom and then sail from this same port to the land of his ancestors to bring freedom to the souls of men? Why did ten new missionaries from the two churches meet in Norfolk and sail on the same ship? Cox knew all the answers—"THE HAND OF GOD"—"THE PILLAR OF FIRE". (See his last appeal to the people of Norfolk.)

"HE BEING DEAD YET SPEAKETH"

**THE
PLAN**

One hundred and twenty-five years have passed since these "pioneer souls" blazed trails where highways never ran, and the thrill of their endeavor stirs the Church again. Methodists and Presbyterians gather to honor these stalwart first foreign missionaries. Mass meetings will be held, youth and adults will sense afresh the missionary appeal, and a colorful pageant will portray the drama of these significant events.

The building on the wharf to which the plaque was attached commemorating Melville Cox, having been demolished, that plaque has been removed. These two churches, with the cooperation of the Norfolk City Council, are erecting a marker commemorating the sailing of Cox and Pinney and bearing appropriate inscriptions.

The date of the celebration is March 9th through the 16th, 1958. Many pastors of the two denominations will exchange pulpits and preach on missions. A pageant, "Heralds of the Cross," written by Rev. Ernest Emurian, will be enacted in the Arena. It portrays vividly the heroes of the faith down the ages and then takes us to Norfolk in 1832 and to Liberia. We will see Cox, Barr and Pinney walking the streets of Norfolk again. Dr.

Walter Judd will bring the celebration to a close by an address in the Arena, followed by the unveiling of the marker and its dedication by Bishop Paul N. Garber.

WHY COM-MEMORATE THIS EVENT? This question has been asked. We might ask also, why commemorate Jamestown, or remember the Unknown Soldier, or write the eleventh chapter of Hebrews? The mayor of Norfolk, Mr. Fred Duckworth, said when he first heard of this plan; "the commemoration of the one hundred and twenty-fifth anniversary of the sailing of the first missionaries is a worthwhile project." Our Chairman, Mr. Charles M. Earley, Lay Leader of the Norfolk District of the Methodist Church, points out the inspirational value of this movement to our churches today:

"This celebration and dedication could very well bring a new and ringing challenge to the Christian forces of the entire area and, especially, to the youth of these two great sister churches. The men of both denominations are standing on tip-toe in these mountain top experiences. This whole movement is of inestimable value to the Church and its mission."

THE CELEBRATION OF 1932. The Methodist Church showed the importance of commemorating this event by holding a three day celebration in 1932, leading us to the unveiling of their plaque to Melville Cox. The *Virginian-Pilot* and *Landmark* headlined the proceedings as, "The Outstanding Event of the Methodist Church in 1932". Fifteen prominent church leaders brought inspiring messages, which centered on two themes; the life story of Cox and the progress of missions since his day.

The names of all Methodist missionaries from Virginia were read. The Convention hymn, dedicated to Cox, written by the famous preacher and author, Dr. Frank Mason North, was sung. The Church continues to keep the name of Melville Cox before her people. They have printed copies of the plaque for distribution. One pastor has taken his communicants' class down to the wharf to read the tablet and to hear the story, standing where Cox stood that memorable day that made history.

Yet we do well to heed the warning of a speaker at the Pittsburgh anniversary celebration in 1931:

A WARNING "There is danger in anniversaries: the danger that they may exhaust themselves in mere lip service to a great past." This same note of admonition has been voiced by a Norfolk pastor.

"We can not hope to move this generation by recounting the sacrifices of men who died 125 years ago. Every generation must have a new demonstration of sacrifice by at least a few wholly dedicated men and women".

Another of Norfolk's pastors succinctly states our objective:

"We hope by this celebration to secure a new and vital interest in missions and to inspire youth to go into full time missionary service".

CHRIST'S CALL TO YOUTH The greatest single fact connected with this celebration is yet to be stated. Since Cox and Pinney sailed from the Elizabeth River, more than 15,000 Methodist and Presbyterian missionaries, and a far greater number from our sister Churches in America, have gone out in their youth, across the world to almost every land—"Heralds Of The Cross"! The missionary enterprise has always been a youth movement. Cox was 33, Barr 30, and Pinney 26 when they volunteered. They did not wait for a Mission Board to call them. Who came first—the Board or the Missionary? Ask Adoniram Judson, or Lott Carey or Melville Cox.

Our aim is the future; our target, youth. The missionary enterprise is challenging the youth of today with the call for missionary doctors, nurses, technicians, dentists, artisans, agriculturalists, business men and women, airplane pilots, musicians, teachers, specialists of many kinds; and, most of all, preachers. We boldly claim in the name of Christ, that the career of the missionary employs every talent God has given and is worthy of youth's highest ambition.

"THE SON OF GOD GOES FORTH TO WAR,
WHO FOLLOWS IN HIS TRAIN?"

THE MISSIONARY'S FAREWELL

This hymn was written by Rev. Samuel Francis Smith, author of "America", for the pioneer missionaries of 1833. It was sung by Rev. Matthew Laird and Rev. John Cloud at their farewell meeting, Philadelphia, May 18, 1833. They sailed from Norfolk, Nov. 6, and within a few months after arriving at Monrovia, Rev. and Mrs. Laird and Rev. John Cloud died. In the early days of the missionary movement this hymn was a great favorite and was frequently sung at farewell meetings for outgoing missionaries.

(For. Mis. Chronicle, Vol. 1, 64)

Yes, my native land, I love thee,
All the scenes I love them well;
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?

Yes, I hasten from you gladly;
From the scenes I loved so well
Far away, ye billows, bear me;
Lovely native land, farewell.
Pleased I leave thee—
Far in heathen lands to dwell.

In the deserts let me labor,
On the mountains let me tell
How He died—the blessed Saviour—
To redeem a world from hell;
Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my canvass swell—
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native Land!—FAREWELL—FAREWELL

THE ANNIVERSARY HYMN

Written by Dr. Frank Mason North, at the request of the General Conference of the Methodist Church for the Cox Celebration, May 8, 1932, and sung at the Norfolk Centennial, November, 1932.

TUNE: *St. Catherine, Methodist Hymnal*, 415

O God of every waiting land,
We honor here a cherished name;
The touch of Thy almighty hand
His life has kindled to a flame;
It burns within a thousand shrines,
As down the century it shines.

Here in its radiance once again
The challenge of His faith we hear—
His sacrifice, his scorn of pain,
His mastery of doubt and fear,
His ardent zeal to tell abroad
The grace of Christ, the love of God.

O God, to whom a thousand years
Are but a day, grant us the power
That stirred his heart and quelled his fears;
That helped him at the crucial hour,
In pain and obloquy and loss,
To show the glory of the Cross.

For us His narrow stretch of shore
Has widened to a hundred lands;
The isles are waiting evermore,
Strange peoples plead with eager hands,
And ceaselessly the cry is heard
For Thee who art the living Word.

As now a restless age appears,
Help us to show the way to Thee;
Thy triumphs through a hundred years
Are pledges of fresh victory.
O Christ, Thy halting Church inspire
With life and love, with faith—with fire.

"Our Friends Salute . . . "

REV. PEYTON R. WILLIAMS, Rector, Christ and St. Luke's Church, President 1956-1957, Norfolk Ministers' Association:

"The Norfolk Ministers' Association heartily endorses the proposal to establish a memorial to honor the missionary pioneers who set forth from Norfolk to carry the Gospel to distant lands. As an Episcopalian, I am especially pleased to honor those who started the missionary movement—sailing from our port—since we have today, serving as Bishop of Liberia, the Rt. Rev. Bravid Washington Harris, a former Rector of Grace Episcopal Church, Norfolk."

REV. JOEL B. WHITTEN, JR., Minister, Knox Presbyterian Church; President 1957-1958, Norfolk Ministers' Association:

"The commemoration of this event honors all the missionaries who have gone out from all our churches to spread the Gospel of Christ in distant lands, as well as the first two whom we are remembering in this special way."

DR. HARRY WARDELL BACKHUS, III, District Superintendent of The Methodist Church:

"It is good for us to remember these missionary pioneers on this Anniversary occasion. The same Spirit that motivated them in their day is the Spirit by which we will be saved today."

REV. JAMES H. ALLEN, Advisor, Senior High Fellowship, Norfolk Presbytery:

"These special services will serve as a challenge to the young people of Norfolk to consider seriously their own responsibility to serve Christ as missionaries."

DR. R. STUART GRIZZARD, Minister, First Baptist Church:

"Christians of all denominations commend this celebration and endorse it most heartily."

MRS. RALPH E. LONG, President, Women of the Church, Norfolk Presbytery:

"It is with gratitude to God for His continuing guidance and goodness that we welcome this celebration."

MISS LAURA LEE BROOKS, Chairman, Christian Witness, Norfolk District Methodist Youth Fellowship:

"Youth of today are waiting for just such a challenge as this commemoration brings! We can be counted on to accept Christ's call and to serve Him wherever there is need."

NORFOLK NEWSPAPERS have commented favorably on this project. The Virginian-Pilot in an editorial, after giving a historical account of the pioneers said:

"Perhaps the Rev. Messrs. Cox and Pinney will come after these 125 years to advance the cause of aesthetics as well as of truth. They are not unrelated."

The same paper gives an account of the meeting of Norfolk's City Council, which unanimously authorized the placing of the marker, and approvingly quotes Dr. Edgar A. Potts, who represented the Missionary Committee before the Council:

"The missionaries whose names will be engraved on the stone were forerunners of a mighty army. Their sailing from Norfolk gave our city a distinction few other cities have."

The Ledger-Dispatch and Star remarked editorially:

"These men (Cox and Pinney) were the vanguard of a host from their respective denominations who have since carried their evangelistic activities to the far corners of the earth. It is entirely fitting that Norfolk's connection with this important aspect of church history receive the recognition that is properly due it."



COMMITTEE ON HISTORICAL PAMPHLET

DR. FRANK A. BROWN

in collaboration with

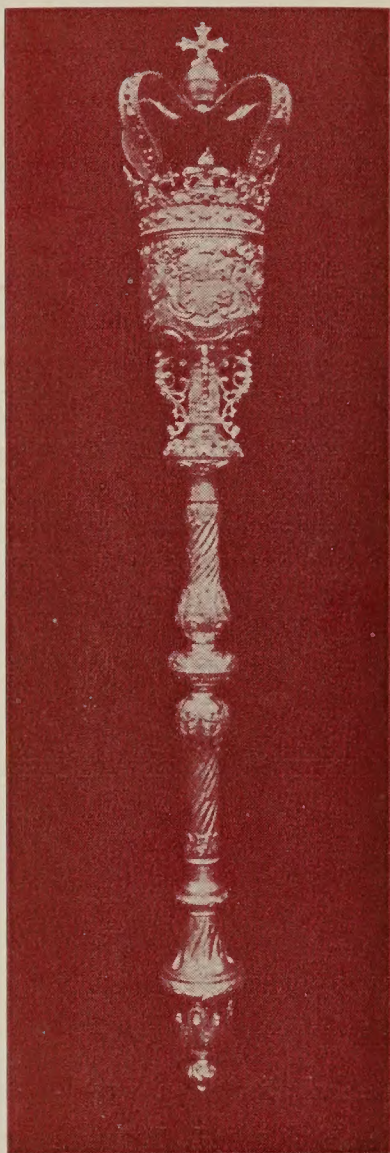
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DR. JASON L. MACMILLAN

DR. EDGAR A. POTTS

Extra copies may be secured at ten cents a copy from the office of Dr. Harry W. Backhus, III, Royster Building, Norfolk, Va., and from Rev. Donald E. Neel, First Presbyterian Church, Norfolk, Va.

FWP-G.44 (J)



Royal Mace given to the City of Norfolk, 1754, during the reign of George II of England, the only City in the Colonies so honored.